

THE INDIAN MISSIONARY.

85

VOL. 2. SOUTH CANADIAN, INDIAN TERRITORY, JULY, 1886. NO. 11.

"Teaching Them to Observe all Things, whatsoever I Have Comanded You."—Matthew 28:20.

The Indian Missionary.

PUBLISHERS, PROPRIETORS, & EDITORS.
A. FRANK ROSE, Manager and Publisher.
 South Saskatchewan, L. T.

Entered at this Post Office at South Saskatchewan as second-class matter.

ADVERTISING RATES.

SPACE.	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th
Per Line	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
Per Column	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
Per Page	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
Per Month	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00

Communications for this paper should be addressed to the Publisher, A. Frank Rose, South Saskatchewan, L. T.

ONDIKAW NATION.

CANADA, L. T., June 28, 86.

Dear Indian Missionary:
 I have been laboring as Missionary in Snow Association. I will give you many registers a few items from our list, not seeing much from our section in your valuable little paper. I have been here teaching and preaching since last October. I have

been called in this settlement of one village and the constituting of three churches. I hope to commence my projected meetings soon. The prospect of our work is flattering.

Our association convenes at Mud Creek, embracing the third Sunday in October, at which time and place we hope to see you. Bro. W. H. Barb is full of zeal and energy, and is doing a good work, but can't supply half the outfit. Bro. E. W. Smith, whom we recently set apart, has gone into the work in earnest, and God is blessing upon his efforts.

God enriched subscriptions with money. May God bless you, I pray. Yours in the Work,
 D. D. MILLERS,

Missionary Snow Association.

To the Baptist Churches in the Territory.

DEAR BROTHERS:
 The annual meetings of the various Associations are approaching. Let us commence to prepare for them. Let the members begin soon to canvass who can attend these meetings and not wait until a few days before the time and then hurry off some available member who has more time than anything else perhaps. Prayers should be made for these meetings, that the Holy Spirit may baptize them in Himself. Collections should be taken at once and continued until the delegates start for our various objects of beneficence, ministering to the Territory.

utes, Associational purposes, Home Missions, Mission to Wild Tribes, Young preachers at Indian University, etc. All these objects should be presented before the churches and congregations, and contributions solicited. Brethren and Sisters let us prepare for our Associations.
 Yours,
 J. S. M.

QUESTIONS AND ANSWERS.

Why should not immersed members of Pedobaptist churches be invited to the Lord's table?

The Lord's supper is an act of church-fellowship. All who have been immersed would not be received in a Baptist church. If they should apply for admission something more than immersion is prerequisite to membership in our churches. If some who are members of other churches were members of a Baptist church it would be the duty of that church to exclude them. Hence, such an invitation would be appropriate. In 3 Thes. 3:6, the Apostle writes to the church at Thessalonica as follows: "Now we command you, brethren, in the name of our Lord Jesus Christ from every brother who walketh disorderly." That one, whose belief is immersion, so expressed by his own preference and act, who acted with a church, where, according to his own belief the ordinance are not observed according to the teaching of the Scriptures, is included in the class from which the Holy Spirit commands to withdraw from church-fellowship.

Is there conclusive authority for immersion from the word baptize?

The Greek word *Baptizo* was not translated in the King James version of the New Testament; that is, the English Testament in common use. It was simply transferred with the change of the last letter, o to e, with other terminations in the different modes and tenses. All lexicographers of any note are, and always have been, agreed in the meaning of the word baptizo, viz.: to immerse. It would have been so translated had not King James commanded that it should not be. Fifty-four learned men were appointed by the King to translate the Bible into the English language. The work was completed, and published in the year 1611. This was made the authorized version. Sprinkling and pouring for baptism had at this time come into practice at the church of England, and, to avoid controversy in the church, it was thought better by

King James to have the word simply transferred instead of translated. In the original, baptizo is the only word used for baptism in the New Testament. There is a word, *ranizo*, meaning to sprinkle; another, *katakele*, meaning to pour; but neither of these words is anywhere used in the New Testament to express the ordinance of baptism. If the Holy Spirit invariably directed the inspired writers to employ the word baptizo, a word which never means to sprinkle or to pour, but to immerse, as all Greek scholars acknowledge, it is certainly evident that only immersion is gospel baptism.

What passages of Scripture can be found to prove infant baptism? If any one will consult the 29th chapter of Acts, 38th, 40th and 60th verses; also the Book of Revelation, 8th chapter and 24th and 25th verses, he will find the only places in any way teaching the right or authority of its observance.

Jesus, when He had cried again with a loud voice, yielded up the

breath. Jesus died like a philosopher but Jesus Christ like a God. The death of Christ in the most wonderful event in the history of the universe.

1st. Christ's death was in accordance with Divine appointment "by the determinate counsel and foreknowledge of God." Acts 2:23. See also Luke 24:44. He was "the Lamb slain from before the foundation of the world." Rev. 13:8. Wicked hands slew the Lord but the appointment was of God.

"I lay down my life," said the Master. "I have power to lay it down and to take it again." John 10:16,17,18.

When Peter expostulated against this saying, "Be it far from Thee" (Pity Thyself), Lord the Master rebuked him severely saying, "Thou savorest not the things that be of God, but those that be of men." Math. 16:21 to 28. Peter judged as man, Christ as God.

He died for others, for the world. The sting of death of all the redeemed was upon Him. "Upon Him was laid the iniquity of us all." "When thou shalt make His soul an offering for sin," His shall bear their iniquities. In His death all Christians died. Hence His fearful sufferings, agony, bloody sweat, agonizing cry "My God, why

hast Thou forsaken me." His death was voluntary; an active offering of His life for His children. He desired Himself to death as a sacrifice, as a sacrifice to God for all; and in His resurrection, of life they receive life, everlasting life. The dying of Christ was the supreme act of His atoning work. Jesus made His Father's will, His own will, and offered Himself in sacrifice to God.

And when this offering was made, He said "It is finished." Glorious sentence: Word of eternal triumph. J. S. M.

The Beret.

To every one on earth God gives a talent to be carried down. The road that lies between the crown and crown.

No lot is wholly free; He gives one to thee. Some carry it aloft, always are to form, and weight, and shape.

Some hide it in their breast, And deem it thus repugnant.

They burden it with God's gift, And it will make the better calm and

As every shell is to be used, And it shall one day be.

And those who bear the vision, And seek to give it back to heaven, Have quickened the same way.

And have been the same way, Upon the darkest day.

Take them thy burden thus, Into thy hands, and lay it in his sea, And, whether it be sorrow or delight, Leave it to carry thee.

It is the lonely road That craves out the life and light of heaven, Bet, born with him, the seal restored, Forgotten, not thought of all the days His joy, and God's high praise. —*Marianne Brewster.*

NOTICE.

We have several times called attention to the fact that many of our subscribers are still in arrears for their edition, *Missionary*. The printing of our paper is being done by a party who has to be paid. For this we are personally responsible. If our subscribers will forward the amount due at once it will enable us to close the year free from debt. It is a small amount for each one but when about 400 subscriptions are unpaid, it makes considerable difference with us. We hope each subscriber in arrears on reading this will diminish this number by sending his subscription at once to the Business Manager, Post-Office Stamps may be sent if more convenient. We want to make the *Missionary* a power for good, but we need your co-operation in accomplishing this.

When your will is God's will, you will have your will. Spurgeon.

THE INDIAN MISSIONARY.

Denison has raised \$40,000 of the \$60,000 bonus for the construction of the Denison and Wichita Valley railroad. This looks like the road will go, at least as far as Denison is concerned.

Secretary Lamar is reported as saying: "I do not think any bill will pass congress this session opening Oklahoma to settlement or dividing lands in severity. One thing is certain, and that is that no bill can escape a veto that violates treaty stipulations or constitutional guarantees."

From Washington we learn that Mr. Cobb and Major Rainwater, St. Louis business men, had a talk Monday with Senator Vest about the bill extending Federal court jurisdiction over the Indian Territory. They were rather surprised to find that it did not provide for the class of civil cases in which Western merchants having business relations with residents of the Territory are greatly interested. The importance of an amendment to this effect was urged, and the Senator promised to present it.

The following dispatch shows that the Frisco feels mean to push their road right through now. The Chief Engineer of the Frisco last week sent out notices inviting proposals from prominent contractors for the construction of the part of the Frisco road from Fort Smith, Ark., to Paris, Texas, but all ready orders contract—say about 150 miles—the work to be completed within eight months, including the bridge across Red river. The contract for the Red river bridge has been let, and all the steel rails for the new line has been procured. At Paris, Texas, the Frisco will connect with the Gulf, Colorado and Santa Fe, and Houston and Texas Central systems.

A dispatch from Little Rock says Henry Wood, General Manager of the Arkansas Valley route, has returned from Boston, where it is understood he went to confer with the owners of his line in Arkansas relative to the holding of the Arkansas Valley line through the Indian Territory to Arkansas City, Kan. He expresses himself as highly delighted with the result of his visit, and says the line will be constructed as soon as the necessary preliminary arrangements are completed, and that there is an abundance of capital to push the work. It appears that the Atchison, Topeka and Santa Fe Company has taken a deep interest in the proposed line, and before work is commenced the two companies desire to determine definitely as to these interests, in order that there may be no misunderstanding in the future. It may be that the two roads will jointly build and operate this proposed road.

The Levering Mission.

The Levering Mission is a manual Labor School carried on under the auspices of the Southern Baptist convention. It is located in the South west part of the Creek Nation, near the North Fork of the Canadian River. It is a Creek School, and has an attendance on an average of about one hundred pupils, boys and girls. Although about fifty miles distant from the railroads, and reached only by traveling over a very rugged road, its location is well selected, for it is in the middle of quite a thick settlement of full bloods, has an abundance of good water and of shade, and a large farm for cultivation. It was my good fortune to attend the last closing exercises, which were held on the 30th of June. After a long and tiresome ride from Eufaula, my weariness was greatly relieved by the cordial welcome that was accorded me by the Superintendent and teachers of the Mission. Maj. I. G. Vore has the general management of all the affairs pertaining to the Mission, and any visitor can see at once that he knows how and has the ability to manage. He is genial, kind and upright, and all those with whom he has to do, will thank him in their intercourse for the same spirit. While he is confined in his present position, the friends of this Mission may look for its success.

The recitations in Arithmetic, Geography, History, Reading and other branches of study, which it was my privilege to hear, as well as the speaking of pieces and dialogues, furnished evidence that very valuable work had been performed by the teachers. The pupils entered into all these exercises with enthusiasm, and the large audience, under the arbor that had been erected, listened with interest to them for hours. Much credit is due to the teachers, and especially to the matron for the discipline that prevailed among the pupils, and for the good order that was manifested in all the household affairs. Much credit is also due to the people for the valuable labor that has been performed on the place in addition to their regular school duties. While the teachers have been engaged in a noble work in training the minds and hearts of these pupils, those who have had the direction of the manual labor in charge have been engaged in quite as noble a work, for Indian youths should learn this one valuable lesson, that labor is honorable, and all true prosperity comes by industry. At the close of the exercises by the school, visiting friends were called upon to talk. One of the speakers raised a question which will bear thinking about. Why should our young men be sent to the States to be educated at great expense, where they are exposed to

manifold temptations, so many of whom have become reckless and worthless after their return, when schools nearer home at one-third of the cost and trained among their own people to lives of usefulness? The uplifting influence of such training will be felt by all their kindred and friends while it is going on in their midst. Fortunate is it for the Indians that God has moved the hearts of a Christian people to establish for them such schools, and may His blessings abundantly rest upon the work of the Levering Mission.

Interesting meetings were held at Old Baptist Mission, Cherokee Nation on the 19th and 20th of last month. It was decided at these meetings to organize a Baptist church here on Saturday before the third Sunday in August. The Baptist Mission now at Tahlequah was located here some after the removal of the Cherokee to the Indian Territory. Here the mission school was established, and a printing press made to do valuable service in printing the *Cherokee Messenger* in both English and Cherokee, and other helpful literature. Here faithful ones called for the Master and their labor of love was greatly blessed. Many sacred associations cluster around this old mission ground. The organization of a church here will tend to revive these old and precious memories and add much to the interest of the meetings next month. Forty members of Baptist churches have already requested letters to arise in the organization, and Cherokee, who settled here years ago will not be present at the coming meetings, but in the providence of God it is expected that many will be present who, either directly or indirectly were led to Christ by indirectly were led to be glad at the meeting last month, and at previous times to see the organization of a church at this place. With God's blessing we hope for great results for good.

In the city of Philadelphia, Pa., there are 71 Baptist churches, with a membership of 20,469. This is an increase during the past 86 years of 98 churches and 28,108 members.

It is the duty of Baptist preachers to tell the people more about Baptists. Not only ought Baptist principles to be discussed, but the pulpits in the right place for the proper presentation of Baptist history.—*Central Baptist.*

Right. And if they would get the people to read our Baptist papers, the people would know a vast deal more about Baptists, and the preachers would have less trouble in explaining our peculiarities.—*The Standard.*

The Boys Who are Wanted.

"Boys of spirit, boys of will,
Fit to cope with anything;
These are wanted every hour.
"Not the weak and whining dross;
That all trouble magnify;
But the washword of 'I can't,'
But the noble one, 'I'll try.'
"Do whatever you here to do
With a true and earnest ear;
Bend your shoulder to the task,
"Though your duty may be hard,
Loos, not on it as an ill;
If it be an honest task,
Do it with an honest will."

The Position of the Baptists in Relation to Civil and Religious Liberty, at the Time of the Reformation.

The Independents claim that they fought first for Liberty; but it can be proven that this honor belongs to the Baptists, and to them only. The blood of the innocent Baptists was the atonement for the sins of the world for liberty, but they were cruel to put limits to it, and they were out the Catholics and the Anabaptists. And though the Independents, in the person of Robert Brown, the founder, yet a step further than the Puritans, yet he thought that magistrature, as a civil officer, ought to put an end to false religion and the preachers of such. "John Robinson, one of the chief of the Pilgrim Fathers, thought, in 1611, that greedy magistrates ought to put down idolatry; but not content men to come and beat down temples, they also had a noble saying, viz: 'The Baptists said in their constitution of faith, published in 1811, that they had no right to interfere with religion, nor matters of conscience, and that they had no authority to compel men to worship by religious forms. And this was not a new idea to them. This was the charge brought against them by Archbishop Whitgift in the time of Elizabeth, and this was the true foundation of the charge which was brought against them continuously, that they were opposed to the civil government.—*Rev. B. Doyle.*

There is a colored Baptist church in Baltimore, Maryland, which announced 22,000 members. Last year it contributed \$800 for missions and benevolent work.

A tiny boat, roughly but staunchly made, the handiwork of an Indian lad, fourteen years of age, a pupil at the Carle school, is exhibited on one of the secretaries' desks at Washington. Mr. Evans graphically indorses the craft as "an outward and visible sign of the inward spiritual grace of civilization in the red man out of reach of the cowboy."—*Western Journal.*

Will your present engagement or hinder it? You should be very careful on this point: "Do all to the glory of God."

Already, \$60,000, or more than half of the \$125,000, offered to pay the debt of the Home Mission Society, has been received. Soon the debt will be a thing of the past.

J. M. PERRYMAN,

Succesor to G. W. Statham.

EPAULA, IND. TER.,
Has a large and complete line of

DRY GOODS, GROCERIES,

BOOTS AND SHOES, CLOTHING, HATS AND CAPS,

HARDWARE,

STOVES AND QUEENSWARE,

SADDLERY, &c., &c.

We sell the celebrated

New Home Sewing Machine.

New Fresh Goods,

LOW PRICES.

Come and Be Convinced.

JAMES BLAKE,

Druggist & Chemist,

EPAULA, DEER RATION, I. T.

A full line of

PURE DRUGS

Consistently on hand.

A COMPLETE STOCK OF

Trowsers and Shoulder Braces.

Patent Medicines,
Best Claret and Tobacco,
Pure Candies-Plain and Fancy

TOILET ARTICLES,

Stationery, Choice Perfumes,

TOILETS, ETC.

Productions carefully compounded at my
New York

C. E. THOMPSON,

Dealer in

General Merchandise,

SALESGAZER, I. T.

BUY YOUR

DRUGS MEDICINES.

Paints, Oils, Wall Paper, &c.

DR. E. N. ALLEN,

Who has recently purchased the Drug Store of E. C. Tennent. Large quantities of the stock have been made up so that all articles usually kept in a first-class Drug Store will be on hand.

You will find there the Green Home-ody for Purifying the Blood, Regulating the Liver and Kidneys, Removing all Skin Diseases, etc., Brown's Sarsaparilla, and Dandelion, with Lodi of Potassium. Try

For Dyspepsia, Indigestion, Headache, and Heartburn, use Brown's Peppin Tonic.

For Piles, Cuts, Bruises, etc., Brown's Arnica Salve is warranted a complete cure.

All for sale at

DR. ALLEN'S DRUG STORE
MAIN STREET,
MCALISTER, I. T.

JOHN BRASEL,
PHOTOGRAPHER,

McAlister, I. T.

VENO OF THE SCOWLS AND SCORPS OF THE PAPILLI IN THE TERRITORY.

Birds-Bye Place of Medicine, &c.

Call on Him for the-

BEST WORK

The Lowest Living Prices

L. B. COLEMAN,
R. A. COLEMAN,
COCHRAN & COLEMAN,
Dealers in

GROCERIES.

Fruits and Vegetables a specialty. Country produce bought and sold. Everything fresh and cheap.

McAlister, I. T.

NOTICE TO MACHINERY OWNERS,

The undersigned is prepared to go in the country and erect or repair machinery of all descriptions.

C. T. MCKIVANSKY,
Mechanical Engineer and Machinist,
Pioneer's Dept. of Machinery for Osage Coal and Mining Co. 43-5mp

THE STORY OF THE BAPTISTS.

Fourth Edition now ready for delivery. The story of the Baptists is a most popular and interesting work. It is a complete and accurate history of the denomination. It is a must in every household. Liberal Publishers, Baltimore, Md. H. M. Whipple. It is very necessary to have it. Copy, D. D. It is instructive and inspiring. It is a must in every household. It is the best book of the kind we know.

THE
Missouri Pacific
Railway

—IS THE—
MOST POPULAR ROUTE

North, East, South and West.

TO THE NORTH
Through Pullman Buffet Sleeping Cars via Nevada, through Kansas City, making direct connections there with trains for Leavenworth, Emporia, St. Joseph, Omaha, and all points in the North and Northwest.

TO THE EAST.
Through Pullman Buffet Sleeping Cars via Sealdia to St. Louis, connecting there with Sleepers to Chicago and all the principal cities of the East.

TO THE SOUTH.
Through Pullman Buffet Sleeping Cars to Denton, Dallas, Fort Worth, Taylor, Austin, San Antonio and Houston.

TO THE WEST.
Through Pullman Buffet Sleeping Cars to Fort Worth, connecting there with Sleepers to Denning, M., where passengers take through Sleepers to San Francisco and all points in lower California.

Parties desiring further information apply to nearest ticket agent, or
WM. MOBLE, AGT., SOUTH CAROLINA, I. T.
E. C. TOWNSEND,
Gen'l. Ticket Agt.
W. H. NEWMAN,
General Traffic Manager.

GUITEAU & WALDRON,

—The Leading—
Wholesale

DRUG : HOUSE

Of North Texas, and headquarters for

Paints, Oils, Glass,

Wall Paper,

Denison, Texas

TO AVOID

Extortionate Prices

—AND WORTHLES—

NURSERY STOCK

A usually delivered by the traveling tree ped-

dler. Fruit, shade and shrubbery. Moderate

size prices, send to

T. V. MUNSON,

—of Denton, Texas, Proprietor of the—

DENISON NURSERIES,

For a catalogue describing this stock with prices

Send your order to the above address with

check and liberal treatment. Any orders not with

sent in advance will be promptly forwarded, and your trees

sent in well-protected packages.

BAPTIST FEMALE COLLEGE,

LEXINGTON, MO.,

Begin in our annual sessions September 1, 1884.

For further particulars send for our catalogue

and surrounding matter. For catalogue

send to

J. W. LAYBROOK, President.

The Indian Missionary

1911. 1000.

In the Lee's Creek Baptist church, Cherokee Nation, Rev. Stephen Tobee pastor, nine members have recently been received by baptism.

William Duell, a member of the senior class of Indian University, is engaged in missionary work in the southeastern portion of the Cherokee Nation during vacation, under appointment of the Baptist Home Mission Society. Bro. Duell speaks both the Cherokee and English languages, which will be of great service in his work.

Patrick Henry, whose eloquence thrilled the hearts of Americans in the early history of our nation, and whose name will ever be held in grateful remembrance by American citizens and by the world, just before he died made his will, bequeathing his property to his relatives. At the close of the will he wrote "There is one thing more I wish I could teach you all, the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this, though you had all things else, you can not be happy."

A young clergyman asked the Duke of Wellington, who, from his residence in the east had become familiar with the degradation and obscurity of the Hindoos, if he did not think it almost useless and extravagant to preach the gospel to the Hindoos? The Duke instantly replied, "Look to your marching orders—Preach the gospel to every creature." Faithful, unflinching, and obedient to these "marching orders" is the demand upon every Gospel church, and every individual Christian. The Captain of our salvation will lead on to certain victory. Be faithful and God will bring about the great result.

MEXICO.

A man and his wife have recently been baptized in the city of Mexico by Rev. Pablo Rodriguez, who, in the absence of Rev. W. H. Sloan, General Missionary, is in charge of the Baptist work there. Great and increasing interest is manifested in the service of the church. The little home of worship where the church meets is by far too small for the congregations that assemble. Efforts are being made to raise \$35,000 for the erection of mission headquarters in the city of Mexico. No Protestant church edifice has ever been erected in the city. This is a grand need, and the appeal should meet a hearty response from our Baptist brethren and sisters. Mexico has long been kept under the oppressive heel of Roman Catholicism. The people are now demanding freedom.

and right. Many are calling for the pure Gospel of Jesus Christ, the truth of which alone can truly make a more important work no where calls for our sympathy and aid than that now going on in the city of Mexico. Contributions to the building of this church and Baptist headquarters should be sent to Rev. O. C. Pope, D. D., Temple Court, New York, N. Y.

Missionary Zeal and how Awakened.

We can conceive of nothing in which a true child of God should be more thoroughly aroused and interested than in the salvation of souls for whom Christ died. The fact that the unawakened are far removed from our shoulder, by no means, lessen our anxious solicitude for their eternal welfare. The designation of a Christian, without a missionary spirit is an inconsistency of terms. One of the essential elements of the new life in Christ Jesus is a love for others and a desire to do them good. This is Christlike—a partaking of his spirit. "If any man have not the spirit of Christ he is none of his." The exemplification of a missionary spirit was one of the first expressions of primitive Christians. When Andrew found Christ he at once sought his brother Simon and brought him to Jesus. When Philip became a follower of Jesus he soon found Nathaniel and told him the good news. Our Savior sent forth the twelve apostles, and afterwards appointed another seventy to proclaim the everlasting truths of the gospel, and taught them to pray the "Lord of the harvest that he would send forth laborers into the harvest." At first their commission was to go only to the "lost sheep of the House of Israel." But after Christ's resurrection he gave them broader instructions, and taught them that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. "The requirement then was to "go into all the world and preach the gospel to every creature."

When the disciples continued their work too long at Jerusalem, they were all scattered abroad by persecution throughout the regions of Judaea and Samaria, except the apostles, and they that were scattered abroad went everywhere preaching the word. They had a zeal whose ardor persecutions could not quench; they only more widely scattered the fire. Such zeal is an outgrowth of nearness, of personal contact, with Christ. They looked upon the earnest face of their Lord and Master, into those eyes so filled with an expression of sympathy and tenderness for the suffering and the lost; they caught the fire of love from his glowing heart, and ran with eager willing feet to carry the joyful news to lost and perishing ones. But the ages cannot separate

Christ from his disciples. He comes near to those whom he now reaches the same loving compassionate sympathizing Savior, inviting needy ones, through his people, to come unto him and be saved.

We imbibed the true spirit of missions by looking unto a world lost and ruined by sin, by making ourselves familiar with the conditions and needs of the human race, in getting all the intelligence we can from mission fields, learning of the degradation and woe that sin brings upon the human race, dwelling upon the pictures and positive statements of God's word, which set forth the corruptions of human nature and its hopeless condition out of Christ. Then, like the early Christians, looking into the earnest face of Jesus, coming near to him, and like John leaning upon his breast and hearing the beatings of a heart full of love and tenderness for the erring and the lost. Then will there be no lack of zeal in missionary work. We must hold communion with Christ in order to see things in the light of Christ. Bring the needy ones as we see them in the arms of our faith to the only almighty Savior, with earnest pleadings for his intercession in their behalf, and we will experience an ever increasing long- ing which constantly stimulates us to ever increasing activity and self-sacrifice for the glory of Christ in the salvation of the perishing. One of the greatest hindrances in missionary work lies in the fact that too many professors of religion will not take the pains to inform themselves from the Bible and missionary literature of the real condition and needs of the heathen and all these destitute of the gospel. True and healthy activity in missionary work must rest upon a knowledge of human needs, and a personal knowledge of the Lord Jesus Christ. When a missionary paper or magazine steadily finds its way into every Christian family and is carefully read, then there will be one of the most hopeful signs of carrying out the requirement of the great commission.

Baptism in the New Testament.

The following are all the passages in the New Testament which relate to the ordinance of Baptism. Anyone who will take the pains to look up these passages and carefully read them may learn for himself what this ordinance means and the way it should be observed. The teachings of these passages can be understood without a commentary. They are truths told in a plain way. We would advise anyone desiring light upon this subject, to take his Bible and learn what the Lord said. We have gathered these passages under four divisions of the subject I. Original observance of the ordinance of Baptism. Mat. 3:1-7, 11:13-17. 21:25.

Mark 1:4, 8, 9, 10, 11.
Luke 3:1, 7, 8, 12, 16, 21, 22, 7:29, 30.
John 1:26, 27, 28, 31, 33
John 3:22, 23, 24.
John 4:1, 2.
John 10:40.

II. Authority for Baptism.

Mat. 28:18, 19, 20.
Mark 16:15, 16.

III. Apostolic practice of Baptism.

Acts 1:5, 22.
Acts 2:37-47.
Acts 8:12, 13, 16.
Acts 8:26, 30, 39.
Acts 9:17, 18.
Acts 10:47, 44, 48.
Acts 11:16, 18, 24.
Acts 16:13-18.
Acts 16:11, 18-24.
Acts 18:8, 25.
Acts 19:1-5.
Acts 22:16.
I Cor. 1:13-17.

IV. The meaning of Baptism.

Romans. 6:3-8.
I Corinthians. 10:2-12, 13, 15, 20.
Galatians 3:27.
Colossians 2:12.
I Peter. 3:20, 21.
Ephesians. 4:3.
Heb. 6:1, 2.

God leads me; whether dark or bright
My path shall be;
He knows dear Lord! I greet in thee
My life and light.—Behn, 1842.

God leads me; let by his dear hand
I cannot fail,
I trust the one who knoweth all,
But this I know,
If I within his path do go
All will be well.

God leads me; whether dark or bright
My path shall be;
He knows dear Lord! I greet in thee
My life and light.—Behn, 1842.

Ordinances and Organizations.

In response to a call from Canadian church near Brooklyn, Bro. W. H. Hays and I composed a presbytery to attend to the ordination of Bro. M. V. Trasher to the full work of the ministry and Bro. E. R. Smith and R. Williams to the office of deacon. Bro. T. is young but promising in the ministry and he is located where he is greatly needed, standing alone among large and hungry congregations. The ordination was on the fourth Sunday in June, since which time the new preacher has been hard at work. He and Bro. Hays have just closed a good meeting at Texas, where he had the pleasure of leading nine happy converts into our Jordan, at which time and place they also constituted a church, which we hope will long stand as a shining light on the horizon of the souls of its locality. In the evening after the ordination Bro. Trasher, Hays and the writer organized another church at Houdrick's Chapel and ordained as deacons Bro. John Hendrix and Beals. We pray God's richest blessing in this young body. A. F. R.

Dependence upon the Holy Spirit was never meant to be an encouragement to intellectual indolence.—Prof. M. B. Riddle.

Never Despair.

Never despair! The darkest cloud
That ever beclouded will pass away;
The longest night will yield to dawn,
The dawn will kindle into day!
What if around the lonely oak
Break fierce and high the waves of
sorrow?

Stretch every ear; there's land ahead,
And thou wilt gain the port to borrow
When fortune frowns and summer
friends.

Like birds that fear a storm, depart,
Borne, if thy breast hath tropic warmth,
Will say and settle round the heart!
If thou art poor, no joy is won,
No good is gained, by sad repining;
Gems buried in the darkened earth
May yet be gathered for the mining!

There is no rock, however sad,
There is no roof, however low,
But has some joy to make it glad,
Some latent bliss to soothe its woe;
The light of hope will linger near
When wildest beats the heart's emo-
tion.

A million when breakers roar,
A bright star o'er the troubled ocean,
The stormer knows not if his deeds
With food or droughts or slight must
suffer!

He grieves not for the subtle thief,
But slights not the subtle thief in hope.
Thou, in the next hour, may'st die,
No doubt a better thou wilt gather;
A time to work, a time to wait,
Add trust to God for gentler weather!

"BORN, REMEMBER"—LUKE 16:28.

Our text is a lesson that comes
to us from the world of woe.
The fact contained in these two
words is important and worthy of
profound consideration, viz: A
wicked man and his past life are
inseparable.

This is true in one temporal re-
lusion. A bad deed haunts and
gives pain. What was true of Judas
Isaak has been true of too many.

We often hear of suicides. In
many instances the memory of the
past led to this act. They did it to
get rid of themselves. Poor, deluded
souls! They only plunged to deeper
woe. Many a murderer has given
himself up because he could not en-
dure a troubled conscience. Let any
one make the attempt to forget any
act that he has performed and he
will see how his soul is identified
with himself.

The memory of the past goes with
one into his future state of existence.
Our actions are; so to speak, pho-
graphed, and he and by us must
look upon the pictures. The im-
pression is made over yonder quicker
than by any human art of pho-
graphy.

"Don't remember." These words
will come to the murderer, to the base
adulterer, the gambler, every dis-
honest man, and his deeds of im-
purity and crime will continually
haunt him. The sinner will remem-
ber his neglected opportunities—his
disregard for God's commandments—
the many sermons, warnings and en-
trealties, his squandered means, his
inattention and lack of interest in

spiritual things. All these will come
freshly to his mind.

Memory in the other world will
be clearer and more distinct than
while on earth. It is said of drown-
ing men that they seem to live their
lives over in an incredible short
time. Our bodily organs have the
imprint memory. Not so in the other
world.

A life of sin and shame will there
be seen in all their hideous propor-
tions.
It will be beyond the power of
a sinner to obliterate the memory of
the past. His actions formed his
character. Character is a permane-
nent thing. He cannot terminate
his existence. There will be no
suicides in the eternal world.
No temporary relief can be found.
Whiskey or some narcotic may
stupify in this world, but not in the
world to come. Trouble will not
there be drowned. The mind will
be active.

And to what should these consid-
erations lead an unholly life?
It would certainly seem to alarm.
In terror and confusion he may
well exclaim: "O, wretched man
that I am! Who shall deliver me
from the body of this death." Rom.
7:24.

They should lead to repentance.
A Godly sorrow is the first step to
relief. The Prodigal Son when he
came to himself, arose in sorrow
and shame.
They should lead to seek a con-
science guided by the application of
Christ's cleansing, atoning blood.
The memory of the past, and as it is,
disquieting as it is, may find a bal-
m.

"The dying sinner rejoiced to see
That fountain in his day;
And then may I, though vile as he,
Wash all my sins away."
The repentant sinner may be per-
mitted to remember the past in the
light of God's amazing mercy and
grace—Himself saved by that grace,
from Himself, from His destructive
sins.

These facts should lead us to holy,
true and noble living. Let us fill up
our lives with earnest, loving, benev-
olent deeds, so that the memory of
these may be pleasant to us as the
winter of life comes on, and in the
eternity which we are to spend. Do
in Jesus' name, and for His sake,
and if it be but to "give a cup of
cold water" to one of Christ's fol-
lowers in the name of a disciple,
the memory of that act will bring
joy. For one also with settled con-
victions can say, "For me to live
in Hell," may add "and to die is
gain."

Epitaphs.

The Bible writers hope over the
darkest fields of life. Man, above,
all things, needs hope, and the
Bible is the charter of hope, the
message of the God of Revelation,
who alone is the God of hope.—
Canon Westcott.

A minister who is intent upon
doing all possible good to the souls
of men, and to this end studies their
religious doubts, fears, hopes, aspir-
ations, will certainly find an open
door into the sanctuary of their
hearts, and will be heard by them as
a true messenger from the court of
heaven.—Rev. Amos Honey, D. D.

Laying the Corner Stone of Cana-
dis Lodge, U. D.

Early in the month of August A. F.
and M. met at South Canadian to
lay the corner stone of their new
hall in connection with the Cana-
dis Lodge U. D. Members of the
Grand Lodge.

M. W. F. H. Nash, G. M.
H. Lindsey, D. G. M.
A. Frank Ross, Sr. G. W.
E. A. Berry, Jr. G. W.
J. S. Morrow, G. S.
R. C. Doyle, G. Treas.
R. C. McGee, G. Chaplain.
F. L. Cramer, G. Orator.
H. C. Earnest, G. Sr. D.
J. M. Pike, G. Jr. D.
J. M. Ferryman, G. Per.
G. B. Y. Judd, Sr. S.
Chas. Y. Judd, Sr. S.
Boley Malman, Sr. S.

Went in procession to the
stone, a fine gray block about two
feet square with a small tablet in
which a copy of the bible, fasten-
ed in work animals and horned cattle
posters, after which the vault was de-
clared open. The dedicatory
elements, corn, wine and oil were
poured upon the stone when it was
showered into place. We then march-
ed to the dinner and partook of our
founder Orator, Major Cramer, feast-
ed on meats and bread with a good
gration. He was followed by our
Grand Secretaries who always know
when, where and what say. In-
terpersed with the speaking, a vocal
and instrumental, by the Mc-
Alester Cornet Band, said to have
no superior in the west, and by the
McAlester choir, led by Prof. E. H.
Doyle. The dinner was an old fash-
ioned barbecue, with solid hogs and
cow quarters and whole sheep roast-
ed over the pit in the best of style.

Our people up and down the river all
turned out, besides the best looking
vix Enfield, neighboring towns,
viz Enfield, McAlester and Muske-
ges, all of which can't be multi-
tude of 2,000 that can't be surpassed
in the B. I. T. Everything was of
off delightfully without signs of
water and all returned to their
homes with smiling faces and happy
hearts.

BARRETT.

A payment of \$60,000 to the
Osages has just been made, giving
\$39 per head to 23,000 Osages.

The cattlemen who were expelled
from the Cheyenne and Arapahoe
country want to get back and are
organizing for that end.

Several parties grazing cattle on
the strip without a license have been
summoned before Judge Parker
for that end.

Hay-making by all except legues has
also been stopped.
Chief Bushyhead and Pleasant
Porter have written Grand Master
Powterly a strong letter protesting
against the Knights of Labor peti-
tioning for the opening of Oklahoma
public welfare.

The Oklahoma boomers announce
they have the date of another raid
definitely fixed, and that 7,000 men
will march on the promised land.
"Col." E. C. Cole is now in com-
mand.

It is now announced that the sub-
ject of traders' licenses in the Terri-
tory will not be developed this ses-
sion. Several cases of petty man-
ness and outrages on the old traders
here will be developed if the ques-
tion ever comes up.

The LeRoy and Casey Valley Air
Line R. R. to run from Edgin, Kan-
to either Wichita, Clay, or Mont-
pego counties, Texas, is the latest pe-
titioner for a right of way through
the Territory. The privilege of
crossing this country is a necessity
to complete the happiness of every
western road.

The Ponca and other friendly
Indian tribes located on the strip are
said to be in a bad fix, and likely to
suffer severely through the winter.
Upwards of a year ago they volun-
tarily gave up annuities on the
promise that the money thus saved
to the government should be invest-
ed in work animals and horned cattle
to stock their farms. The spring
went by and the homes and cattle
were not flourishing, and hence
they were unable to plow their land.
Their corn crops are deficient and
they will be without a store for win-
ter; and how they are to live through
the inclement season without severe
suffering troubles the minds of those
interested in their welfare.

A substitute to the Cherokee
Freedom bill bids fair to pass that
will throw the whole matter into the
courts. Concerning this J. Milton
Turner says:

The action of the senate in "reter-
ing the matter to the courts, with di-
rections to be addressed on the dis-
cuss, will cause some notable delay,
but will in the end make the
victory doubly secure. The Chero-
kee Chief, Judge Bushyhead and
delegation have to-day pledged them-
selves to abide by the decision of
the courts. I am confident that de-
cision will forever fix the freedman
in all their rights of Cherokees—to
the money and land of that Na-
tion.

The President last week vetoed a
bill granting a right of way through
a Montana Indian reservation with
the following level headed overre-
tures:
The bill now before me is much
more general in its terms than those
which have preceded it. It ignores
the right of the Indians to be con-
sidered as to the disposition of their
lands. It invites a general invasion
of the Indian country. I am im-
pressed with the belief that the bill
worthy consideration does not suffi-
ciently guard against an invasion of
the right of the Indians to the
reservation month, but, nor am I
satisfied that the legislation proposed
is demanded by an exigency of the
public welfare.

The Indian Missionary

Vol. 7. 1886.

THE PLEA OF THE NATIONS.

JAPAN.

Across the sea, full many a mile
From far Japan a messenger came,
I come, Oh, Christian friends! to plead
My country's plea and urgent need;
Teach us to fear our idols down,
And give unto your God the crown.

CHINA.

I come from China. Dark and deep
Fades the rolling billows away
Twixt your fair land and mine, where
now
Dauntless and fearless blindly now,
And prayers are poured and vows are
paid
To gods which their own hands have
made.

INDIA.

I come from India's ancient land.
Her seas, her bays and mountains grand
With their temples are defiled;
The air is rent with mournful wail;
And suffering souls live and die
In hopeless, hopeless slavery.

PERU.

From Peru's sunny vales I come,
No longer may our lips be dumb;
The days and years are fleeting by,
And we in barren darkness die.
Oh, haste the Lord of life to give,
That Peru, too, may set and save!

SYRIA.

From Syria's sacred shores I come—
The land that Jesus calls his own;
Yet have his feet no longer trod
The stones that mark his blood-stained road.
Oh, Christian friends! this is our call;
Teach us of him who died for all.

AFRICA.

From Africa's darkness-shores am I;
Dark? hence to you this mournful cry?
There hangs a blood is daily shed,
The living souls are as the dead.
Oh, haste and help to free our land
From error's dark, despotic hand.

SOUTH AMERICA.

Not from the distant Orient I;
Our land lies near your own, fair sky.
Yet South America has need,
And earnestly, O Christians, plead
For help to break the chains that bind,
And life's immortal way to find.

SOUTH AMERICAN TEMPLES.

This abbe I call my home,
And free its hills and mountain roams;
But I have heard the white man pray,
And seek to know the living way,
Oh, come and teach the Indian brave
How your Great Spirit waits to save

MEXICO.

From Mexico's sun-gilded shores
I come, a suppliant to your doors
Haste, with the Spirit's flaming word,
Haste, in the name of Christ the Lord,
And help our poorest and our free
From home's dark craft. —The Standard.

A Word for Jesus.

How often do we speak that word,
We who are His professed follow-
ers, who know how infinitely pre-
cious He is to those who love
Him? I am afraid that we all stand
condemned in this matter. We
have come to the Savior ourselves,
and found His power which passed
all understanding, but we are con-
tent to let others bear their heavy
burdens by our side, without once
pointing them to that great Helper

who has said, "Come unto me, and I will give you rest."
It is not always thoughtlessness or carelessness that seals our lips; sometimes it is diffidence or a sense of unworthiness that will shut the mouth and make us dumb. We are so conscious of our unworthiness to bear the name of Christians, that we shrink from asking others to come to Christ, lest our fallings should be a stumbling-block in their way. But our inability becomes wrong-doing if it leads us to draw back from duty or shrink from our duty. We owe to our Savior to tell others of His love. It ought not to be a task or an onerous duty, but a glad privilege to bear the tidings of salvation. Surely, angels might feel honored if the work was entrusted to them; but since our weak human nature shrinks back at the thought, we need to look upon it as a duty that devolves upon us, and that we dare not neglect.

These unspoken words! Ah, who can tell how much good they might have accomplished, how many precious souls might have been saved to their Father in heaven! If in many ways voiced the message that came from our overflowing hearts to be checked and withheld by faltering lips. Perhaps we think our words would fall unheeded upon ears that are not attuned to catch the melodies of heaven; but we have God's promise that His word shall not return unto him void, and cannot we trust Him?
Let us not withhold the message, then, even though it be the hardest work of our lives to deliver it. The joy of knowing that you have led one soul to Christ will outweigh a lifetime of effort.
Only a word, but Jesus spoken in love, With a supplicating prayer to the Lord, And the angels, heaves rejoiced once more,
For a new-born soul entered in at the door.

Selected.

Object of Sunday-schools.

A Sunday-school or a church is not for our supreme thing and that is to save souls. It is a school, and a workshop, and a library, and a society, but its justification or being all these is that it is, first and last, a place to win souls to Christ. Now the efficiency of our Sunday-schools in all outward things is in danger of making them inefficient at this center of their being. We know of a school that gathered a great company of children by the regular distribution of gingerbread. It was a great gingerbread success, but it had no success of any higher sort. So we have a school that were a fine school of the families of "the poor." Their appointments were all first-class. They had fountains, and canary-birds, and easy-chairs, and almost everything except religion. And we know of plenty of schools that have new libraries every year, and the latest improvements for securing attendance and attention, and yet the scholars are not converted. But it creates no surprise, because conversion is not what is aimed at. Those schools may be reported a fine success. Their rolls are full—their gifts perhaps are regular and generous. But they are anything but nurseries of the church. Go to the church ten years hence, and ask for

the boys and girls of those classes. A few, by reason of special faithful-ness into the church, have found their way into the church. But the majority have graduated into the world, and taken up life's duties with only the moral furniture of a general knowledge of Bible history and oral customs.—*Interior.*

Observations of a Quaker Upon the In-dian.

Thomas Story, an intimate friend and associate of William Penn in the government of Pennsylvania, has left some observations on the Indians made in 1699, while he was traveling in Virginia as a minister of the gospel, which are interesting as showing the character of the Indians and of the whites at that time.

PHILADELPHIA, 4 MO, 5, 1886.

That night we lodged at our friend Nathan Newby's, and had some discourse with him concerning the Indians that sentiments they have about what we have recently come to his notice—to me, I fancy him—being a native—to men their guns and he had discoursed with them on such subjects. They think there is one Divine Being who made all things, and that he always beholds all the Indians as it were were comprehended in a small circle, and that all land Indians who will lie, steal, cheat, and do other things, when they die go to a cold country where they are always cold, hungry, and in all manner of distress. I thought, but the good Indians who will not do such things, go to a warm and pleasant day, will have fat pork and roasted deer, these being the most excellent things they can imagine." But though their notions be low and sensual, yet I do think that if many thousands who profess the true God and Christ were to give their sentiments concerning future rewards and punishments and wherein they do consist, they would not much exceed the Indians therein, since many of which are so far from any sense or truth, that they do not know the true bread of life which comes down daily from God out of heaven, and as manna is daily raised about the tent of God, that they do not believe it. The Indians are just, loving, and courteous in their way, and harmless to all that are so to them, but if wronged, or abused, revenging, but if drunkenness, swearing, and the like they have learned of our own countrymen, who make greater pretenses to religion and knowledge and yet are worse in practice. It is for Christianity to see how far short sin is of true Christianity, and that the substance of the divine nature is therein that are yet but practical heathens in the nature of the first and fallen Adam, and so esteemed in the sight of the Lord, whose love is surely towards the Indians, which shall be published in them in the fullness of his appointed time.—*The Council Fire.*

I expect to pass through this world but once. If, therefore, there is any kindness I can do for I shall do it now, for I shall not pass this way again. —A good motto for all.

Besides the mode of burying the dead in an excavated log, the Indians observed various modes of interment. In some instances the corpse was placed on the surface of the earth, and enclosed with small poles, sometimes the walls were perpendicular, but oftener they inclined inward, until the longer sides came in contact with each other. In one end was made a small aperture, sufficient to admit of a twist of tobacco. The enclosures are sometimes filled with earth. Frequently in the graves of men, a small wooden post extended a few feet above the tomb, on which notices were cut, or marks were made, each of which indicated a scalp which the deceased in his lifetime had taken from an enemy, or some other noble deed achieved. Over the graves of chiefs a tall pole was often erected, upon the top of which was suspended a yard or two of cotton cloth, as a flag, which was permitted to remain in that situation until destroyed by wind and weather. In 1891, a woman on Wabash river was buried by being seated with head erect, and with her face up in this attitude, with her feet toward a small window in the east end of the enclosure, through which it was designed that she should behold the rising sun. A Potawatomi, who had acquired the name of Tobacco, for his fondness, for that article, desired to be buried in a public place where travelers would frequently pass, in the hope that by this means he would frequently receive a piece of tobacco, the use of which he said that he did not think he could discontinue. He was interred in a log, and, according to his request, he was deposited on the forks of the road, between Detroit and Chicago.—*History of Baptist Indian Missions.*

Prayer and Promise.

If thy presence go not with me, carry us not up hence. Ex. 33:15.
My presence shall go with thee, and I will give thee rest. Ex. 33:14.
Leave me not, neither forsake me, O God of my salvation. Ps. 37:50.
I shall never leave thee, nor forsake thee. Heb. 13:5.
O Lord, pardon my iniquity for it is great. Ps. 25:11.
I will pardon all thine iniquities, whereby they have transgressed against me. Jer. 33:18.
O that thou wouldst keep me from evil. 1 Chron. 4:10.
The Lord is faithful, who shall keep you from evil. 2nd Thess. 3:2.
I have gone astray like a lost sheep, seek thy servant. Ps. 119:176.
Thus saith the Lord God, I will both search my sheep and seek them out. Ez. 34:11.
Lord, increase our faith. Lu. 17:5.
I have prayed for thee, that thy faith fall not. Lu. 22:32.

THE INDIAN MISSIONARY.

EARLY ACCOUNTS OF MISSIONS AMONG THE CREEKS.

Rev. Lee Combere commenced work as a missionary to the Creeks in the year 1822, under the appointment of the American Baptist Board of Foreign Missions. The mission had many discouraging circumstances to contend with, and owing to the unsettled state of affairs, it was for a time suspended. The work was resumed west of the Mississippi in 1830 by the appointment of John Davis, a Creek Indian, converted through the instrumentality of Mr. Combere, and a school established, containing thirty pupils. Three hundred Creeks frequently attended the preaching of the missionaries on the Skoloth. Many of the leading Chiefs were hostile to the introduction of Christianity among them. Their fierce opposition finally again broke up the mission. In the year 1848 Rev. Eben Tucker was appointed as a missionary to the Creeks. The Lord blessed his labors. During the two years that he remained he baptized more than a hundred of the tribe and organized another church, which soon numbered two hundred and twenty members. From that time marked success has followed missionary work among the Creeks.

During the time of opposition to the Greek language there was a celebrated fugitive, by the name of Mandy Marshall. He was a large strong man, of fine physical proportions. He readily spoke the Creek language, and commenced preaching to the Indians when a young man. At one time a drunken Indian came to his house while he was at dinner, armed with a knife about an inch long. Mandy arose and shut the door and fastened it. The Indian, attempting to force an entrance, slipped and fell, dropping his knife in the fall. Mandy stepped out, secured the knife and laid it away. He then seized the Indian, who had risen to his feet, threw him down and took him by the throat. Then he thought: "This will not do for me, a Christian. It is not right for me to hurt the man." So he took him in his strong arms, despite the struggles of the Indian to escape him, and, self, and carrying him to his own yard, fastened him to a post. The Indian arose, and, with a surprised look, said: "I thought you Christian people were weak, but you are too strong for me."

At another time while Mandy was praying at a meeting, the same Indian came along and struck him on the head. Mandy arose from his knees, seized the Indian, threw him down and tied him, but did not hurt him, as he felt that this would be wrong. He only wanted to keep him from hurting others while he was drunk. Afterwards this same

Indian became an earnest seeker. The Band Chief told Mundy to go on and help his people if he could, for he did not know of anything else that would keep them from doing bad things. Through Uncle Mundy's influence many Indians were converted. Before the death, which occurred only about two years ago, he witnessed great changes among the Creek Indians. The strong opposition to Christianity that was manifested in his early life passed away, and now the Creeks are a peaceable people. There are many churches among them and many faithful, consistent Christians.

This incident may serve to illustrate the power and influence of Christian principles. It is not right to inquire whether, but to do them all the good that is possible; this the principle of Christian living. Self-protection can, in many instances, be brought about without resort to the taking of one's life. Mundy used his physical strength, others may use tact. All, in times of danger from others, should resort to every legitimate means before personal vengeance, and treat the Lord for overruling power.

Infidelity, whether in the form of atheism, deism, or idol-worship, is a folly into which nature or common-sense never did, and never will lead a man. Let man follow the dictates of common sense, and he feels that there is a God, and that there is a hereafter in which his good shall be rewarded or punished for the deeds done in the body. Life is a connection with immortality, or a body and a happy immortality, is brought to light through the gospel, but immortality itself, or a future state of existence, is the natural heritage of man, though he be destitute of the gospel. Place the Indian in circumstances which would enable him to form a system of metaphysics, and at the same time withhold the light of the Bible, and like other heathens, they would not stop short of worship rounded to the creature instead of the Creator. It seems to me that nothing of this kind can be more evident, than that the absence of idol worship among the Indians is owing to their unsettled habits.

ISAAC McCOY. For many years Missionary to the Indians.

Spurgeon has recently passed by this place, and he says that the Rock Island railway is trying to get a right to extend its road through the Territory.

It is habitual thought that framed itself into our lives. It affects us even more than our intimate, social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have, which we harbor.—F. W. Teal.

Graduates of Indian University.

Nathaniel Potts, a graduate of Indian University, for the past year a student at Hamilton Theological Seminary, Hamilton, N. Y., is spending vacation in that part of the State.

G. W. Hicks, a graduate of the same class has during the past year been attending Rochester Theological Seminary. He will spend a portion of his vacation at Rochester.

Frank Boudnot, who graduated last May, contemplates going to the State of Michigan, next month, to study law.

Miss Francis Potts, a graduate of this year, expects to teach public school in the Cherokee Nation this coming year.

Of former graduates, Miss Lizzie V. Sickler is assistant-teacher at Lovings Manual Labor School where she has already done a good work.

Robert Thompson is engaged in merchandising. Joseph Thompson has been studying medicine at St. Louis, is now at home on a vacation.

Bacon Rasmus, after graduating in a business college at St. Louis, Mo., returned to the Cherokee Nation, where for the past year he has been teaching in a public school.

Miss Nannie Wilson contemplates going as a missionary teacher to some of the unchristianized tribes of the Indian Territory.

Somehow the teachers at the Indian University have a way of inspiring their pupils to lives of usefulness, and to laudable ambitions, so make their mark in the world. We predict that the alumni of Indian University, will, in the future, be widely known among the noble men and women who lived for God, and the good of humanity. To send out such into the world is the aim of this institution of learning.

THE TRIUMPH OF GRACE IN AN INDIAN WOMAN.

In November, 1850, when Rev. Isaac McCoy, one of the first missionaries to the Indians, was on his way to Ohio on a missionary tour, he stopped at the house of Capt. Shaine. His wife, was a Delaware. While at their house he preached twice. When a little girl, Mrs. Shaine had no had some religious instruction from her grandmother, who had learned something of the gospel salvation from the traveling missionaries. She said Mr. McCoy through an interpreter that many years after the early instruction, while a widow, and suffering from severe illness, she became deeply concerned for the salvation of her soul. During all this intervening time she had had no religious instruction. In relating her experience she said: "I felt like I was in the fire. I prayed to God to save me, and all at once my bad feelings left me, and I felt very happy. I then

prayed that I might die. Since that time I have often thought of Christ and prayed to Him, and served Him so well as I knew how. When I was at your house last summer, and heard you preach and pray, and talk a good deal, I discovered that you talked like I had felt. You told me the same as things that my grandmother had when I was a little girl. I then determined, if God would help me, to serve Him better than I had ever done before. A few weeks ago, when I was very sick, and my little son died, I was in great distress. But, for a few days past, I have not been in so much trouble, for I hope that when I die I will go to the same place to which my son has gone. I desire to go to that place, but I will not pray to die, as I once did. I think it would not be right, I will try to be willing to live and willing to die."

She expressed a wish to be baptized. The meaning of baptism was explained to her, and although her husband was a professed Catholic, and thought it very imprudent to be baptized when so sick, she answered: "I am not afraid to be baptized, I believe that God will take care of me." She thought it better, however, to defer the baptism until some future time. A few months afterwards she followed the Lord in this ordinance, like Him, buried and raised, symbolizing the glorious facts of the Gospel. Some time after her baptism she was rebuked by a religious person for wearing trinkets in her ears. She replied: "My religion is not in my ears, it is in my heart. My heart is no more adorned by the jewels in any of my dress. Nevertheless, I will converse with the missionaries, and if they say it is wrong to wear them, I will put them away." She lived some twenty or more years after this, and was a bright and shining Christian light among her people.

X. Y. Z.

Choice Selections.

Rewards, best a concern for the esteem of men should lead you to act hypocritically before God. A holy mind can never take pleasure in the recital, much less in the aggravation of another's faults; if a believer does so, grace is at a low ebb.

Aim to be in all things acceptable to God, and you need trouble your self but little about the opinions of men. Whether God chooses to rebuke or to suffer, you have no right to complain; especially if he rebukes you to glory. Indifference to another's censure, or in reference to the loss sin, betrays our hardened state of mind. Misery, vexation, or disappointment, has a most unhealthy soul. If God shows you mercy, he intends that you should go and imitate his example; read Matt. 18.—Christian's Pocket Book.

